

CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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FROM THE SCRIPTURAL INTERPRETER.

CLAIMS OF THE OLD TESTAMENT TO REGARD.

It is true of the Old Testament as of almost every thing else, that opinion runs into opposite extremes. These books have been unduly exalted and unjustly depreciated. A proper judgment of their character will preserve us alike from that extravagant estimate of their worth which refuses to allow a higher value even to the records of the Christian revelation, and from that erroneous view of their contents which has led some writers to speak of them in terms of faint praise, or even of positive disrespect.

There are three points of view under which these writings may be examined; as literary productions, as documents of a divine revelation, and as sources of strength and light to the Christian's faith.

As literary productions they are entitled to the highest regard for their antiquity, their variety, and their intrinsic merit. Composed in a distant age, some of them long before the harp of Greece sent forth its immortal strains, rich in the forms of thought and expression peculiar to a period when science and refinement were in the first stages of their slow development, bearing on every page the impress of a state of society essentially different from that which prevails among us, they deserve beyond any other works the study of the curious scholar. Here are monuments of epochs concerning which loose and uncertain tradition is the only source of intelligence, voices that come from such a depth of the past that if they were now for the first time to strike our sense we should start with mingled emotion of awe and rapture. How modern do all the remains which antiquarian zeal has collected from American, British, or even Italian soil appear, when set by the side of those hymns which David wrote nearly three thousand years ago, or those annals in preparing which Moses must have used four centuries before the birth of David documents of a still more ancient date. If this volume had been lost in the calamities which fell on the nation whose laws, history and literature it contains, and were now discovered with the proofs of its genuineness on which we rely, what a commotion would it make in the world.

The variety of its contents increases its value. It is not one treatise, nor one book; it was not published by one author, nor written in one age; it is not a collection of works having a common design and a uniform character. In this single volume we find prose and poetry, narrative and didactic composition, history in its primitive forms, the constitution of a civil government, the ritual of an ecclesiastical state, tales of real life, songs of praise, hymns of penitence, national proverbs and sayings of the wise, the earnest remonstrances, the pathetic lamentations and the fervid hopes of religious teachers, whose souls, patriotism, and faith had prepared to be oracles of inspiration. It is indeed wonderful what a variety of tastes may here be gratified; the child and the philosopher, the calm inquirer after facts and he who thirsts for intellectual excitement, the student of moral wisdom and the lover of devout sentiment may equally be delighted by the examination of these pages. Monotony has never been charged upon them;

nor can they ever weary one who will take the pains to read them intelligently.

The excellence which distinguishes most parts of the Old Testament is rendered more conspicuous by this variety. In each kind of composition we have proofs of the greatest success. Where shall we find a more touching simplicity or a more glowing eloquence; where such examples of the sublime, the beautiful, the tender, the instructive? No where, except in the teaching of Jesus Christ. These features of the Jewish Scriptures have extorted the praise of heathens and Infidels. I have not room to cite passages. Let me name the story of Joseph, the dying benedictions of the patriarchs, the national songs of Israel, the psalms in which the royal bard uttered his feelings of piety like the music of birds so rich yet so natural as to seem like involuntary perfection, the concise, pithy maxims of Solomon, the indignant and bold language of the prophets rising often into strains of unequalled power, and again their descriptions of the glory that would surround the latter days, in reading which it is impossible not to be kindled with the fire that burns in every word. Profane literature has splendid productions, both of ancient and modern date, but it offers none with which the admirer of the Hebrew writers need shrink from bringing them into comparison.

What has now been said respects the literary character of these books, in considering which we meet the unbeliever on his own ground and in their behalf contest the right which he has to treat them with contempt or neglect. To us however they present themselves as records and memorials of divine revelation. I shall not enter into an examination of their claims to this character, but supposing that the divine origin of the Jewish economy is not doubted by any of my readers, I observe that as documents of a divine revelation, works exhibiting or growing out of a miraculous dispensation, the Jewish Scriptures ought to receive our grateful and careful perusal. The institutions of human legislators, the forms of policy or law which they may have given to a people however remote or dissimilar from us, are investigated with anxious research. How much more should those laws and that form of government be studied which bears the seal of Jehovah. The history of every nation under the sun is considered a just pursuit of learned industry. How much more worthy of attention is the history of a people, over whom God spreads the blessing of his supernatural providence, and whose path for ages was marked with a special brightness, as if it were a galaxy in the firmament of nations. The exploits of heroes and the lives of great men, whatever was the origin or character of their greatness, has been accounted subjects of profitable interest. What then must be the interest with which we should dwell on the pages which tell us of those who communed with the Almighty as a man with his friend, and received from him promises of personal protection or messages of high import to others. Who so illustrious as the patriarchs of the old world before the flood and of the new world that it left, the men whom God raised up to be the leaders of his chosen people, or the prophets in whom he put his spirit? The effusions of pious and patriotic sentiment, from whatever order

of minds they have come, have been much esteemed in all ages and countries. What price then should be set on those which bear the stamp of holy genius?

It is not merely as Jewish works that these writings deserve attention. If the descendants of Abraham had presented one among many examples of the interposition of Heaven for a similar purpose, all the claims which have now been urged for the study of their sacred books would exist in full force. But these books come under our notice with more peculiar attributes. They are the only records of a miraculous dispensation, still more they are the only records of true religion, from the creation of the world to the Christian era. Look into other books written previously to the birth of Christ, and what do you find? The history of idolaters, the poetry of pagans, the philosophy of heathens. In the Old Testament, amidst all the error and sin of which it has faithfully preserved the remembrance, the great truths of religion continually beam upon us. From the first verse of Genesis to the last of Malachi they are kept in distinct view, and the reader is constantly made to feel that this is a different volume from any that could be collected from the remnants of profane antiquity. This circumstance gives to the Old Testament in my estimation its chief value. We learn from it what God has done for the world—the care which he extended over its infancy, the punishment which he inflicted for its wickedness, the means which he took to prevent the knowledge of himself from being lost when mankind had relapsed into idolatry, the methods which he pursued for this end till the time came to make a nation the depository of the precious truth, the system which he constructed to keep this people from unfaithfulness to their trust, the various discipline which he adopted towards them in their subsequent fickleness, and the sounds of warning and promise which from time to time he caused to issue from the lips of his inspired servants. We perceive a continuous history running through this series of writings. Events and feelings, the circumstances and the productions of different men, in periods widely apart are pervaded by the spirit of true, divine religion; and it gives to them a unity of character that enhances while it marks their value.

As we contemplate these evidences of God's care for the religious instruction of the world, we may also examine the character and effect of such a partial disclosure as he was pleased to make in the Mosaic signs of truth. Imagination could not have enabled us to conduct such inquiries; but now, by having the facts before us we can judge how far a revelation of so limited extent would be effectual in enlightening and controlling the human mind, and from the comparison which we can institute between this and the gospel may more clearly distinguish some points of excellence in the latter, our familiarity with which is apt to blunt our perception of their character.

Still it will be forced upon our notice by such a comparison, that the elementary truths of religion are those which the soul wants and which it recognizes under different measures of revelation; and so far as their substance is embodied in the sentiments of the Hebrew sage or poet, a claim is created on our regard which an honest and devout heart will not be slow to admit. The

psalms of the sweet singers of Israel have always been the delight of Christians; from them they have drawn the language of their own prayers, have expressed in their words the emotions of gratitude, trust, contrition and joy which have overflowed their own hearts, and have adapted their images and illustrations to the circumstances of their own times. No higher tribute could be paid to these matchless productions, and nothing could render insensibility to their excellence more culpable.

If the Hebrew Scriptures stood alone, without giving or receiving support, they would therefore merit our reverential study. But this is not their situation; for, in the third place, an intimate connexion may be traced between the Old and the New Testament, a connexion formed by several ties of mutual dependence. First, we cannot read the Hebrew Prophets without discovering predictions which were not fulfilled when the Old Testament was closed by the death of the last prophet. These predictions require an acquaintance with the life of Jesus Christ to satisfy their meaning. Again, we cannot read the New Testament without meeting with references to ancient prophecies, which can be found only in the Jewish Scriptures. 'All things,' said Jesus, 'must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me.' Farther, we encounter on every page of the New Testament allusions to passages in the sacred literature of the Jews, quotations more or less full, illustrations more or less clear drawn from their ritual and history, and an habitual recurrence of the mind of the writer or speaker to their sacred books, in which the hearer or reader was plainly expected to sympathise, all of which render it necessary that the Old Testament should be familiar to us, that we may understand the books written by the apostles and disciples of our Lord. Without such a knowledge how much of what Christ said must lie in obscurity. How can a considerable portion of Paul's Epistles be understood without it? What a mystery must his letter to the Galatians be? Who can explain a single chapter of the Epistle to the Hebrews unless he have carefully studied the books of Moses? Once more; while the original language of the New Testament is Greek, much of the phraseology, many modes of expression, and many modes of thought, must be traced to the influence of the Hebrew Scriptures upon those among whom Jesus and his apostles lived, and whose habits of speech they adopted. Most of these peculiarities appear in a translation, and strengthen the importance of a diligent study of the Old Testament. And, to add only one other remark, Christianity is a continuation of that course of religious teaching and supernatural care which I have observed constitutes a thread of unity running through the Old Testament. This thread is carried on through the Gospels and Epistles, and may not with propriety or safety be broken. Indeed it cannot be severed. The two parts of the Bible are held together by an indestructible bond: they are parts of one vast series of revelations, beginning with the human race and terminating with the Author and Finisher of our faith. They illustrate and enforce one another. If one be taken away, the other will be weakened; if one be regarded with proper reverence, the other will receive attention. They point to each other, they depend on each other. 'The divine mission of Moses and that of Jesus,' says Dr. Priestly,* 'are inseparably connected, and the religion of the Hebrews and that of the Christians are parts of the same scheme; so that the separation of them is absolutely impossible.'

Instead of treating the Old Testament with neglect, we should then make it the subject of frequent and attentive perusal. The scholar

and man of taste will find in it more to repay him for the time he may devote to its study, than he can derive from all other masters of eloquence or song. He who with a humble curiosity desires to learn the conduct of God towards our world, may gather from its pages information which no other books can give him. While the Christian will draw from it illustration and support for his faith in that Teacher, for whom Moses and the Prophets were sent to prepare the way.

* Preface to the Notes on Scripture, p. xii.

FROM THE BOSTON TRUMPET.

HOW UNIVERSALISTS OUGHT TO LIVE.

If any class are bound "to live soberly, righteously and godly in the present world," (Titus ii, 12,) it is those who believe in the universal goodness of God, and who have seen that the "grace of God bringeth salvation to all men."

1. *Universalists ought to live devoted to the cause of God.* They believe God to be their Father, and it is the universal law of nature that children should obey their parents. Their views of the divine purposes are such as will be of vast benefit to the community; they are such as will afford them the most abundant consolation and joy, which are sufficient reasons why they should be devoted to the cause of God.

2. *Universalists should "sanctify the Lord God in their hearts;"* they should honor him, hallow his name, and guard with jealousy the glory of the divine character. If a son would honor an earthly parent, and watch his character, that no misrepresentations should sully his father's glory, how much more important that those who in truth believe God to be their heavenly parent, should entertain no false or degrading views of him themselves, nor suffer them in others where it is possible to prevent it. Hence our Savior directed us to say, "Our Father who art in heaven, hallowed be thy name."

3. *Universalists should live in peace with all men.* Their God is a "God of peace;" their master is the "Prince of peace;" their doctrine is a doctrine of peace, it breathes "peace on earth and good will to men," and they are directed to preach peace by Jesus Christ. They are commanded to "follow peace with all men," and "if possible to live peaceably with all men."

4. *Universalists should live peaceably with one another.* This is particularly incumbent on those who publicly defend the doctrine, for how shall they preach and enforce the doctrine of peace who are at war with one another? Jesus said to his apostles, "my peace I leave with you;" "have peace one with another," said he; "keep the unity of the spirit in the bond of peace," said the apostle; and again, "be at peace among yourselves." Christ's preachers are required to have "their feet shod with the preparation of the gospel of peace." There can be no energy nor strength where there is not union. Brethren, let "the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus."

5. *Universalists should deal kindly towards all men.* There are reasons why they, above every denomination of Christians, should attend carefully to this duty. They believe that all mankind are brethren. "Have we not all one Father? Hath not one God created us?" Children of the same parent are under peculiar obligations to deal kindly with each other. When there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle, Abram said unto Lot, "Let there be no strife I pray thee, between me and thee, and between thy herdmen and my herdmen, for we are brethren." This was a good reason. Brethren should be kind one to another. They should imitate God who "is kind to the unthankful and to the evil."

6. *Universalists should never abuse themselves.* They are not their own, but are bought with a price, and are required, therefore, to glorify God in their bodies and their spirits which are his. 1 Cor. vi, 20, 17; vii, 23. They should never abuse themselves, neither by lewdness, nor intemperance, nor any kind of sin. No man has a moral right to injure himself, nor to submit himself to be injured by others, when he can prevent it.

7. *Universalists should love all sects,* not only Christians, but the Jews, Mahomedans, Sceptics, Deists, Infidels and Atheists. We are not permitted by our doctrine to hate any; and if we are consistent we shall not hate any. We cannot, and are not required to love their errors; with the Jews to cling to Moses and reject Christ; with the heathen to worship Idols; with Mussulmen to acknowledge Mahomet; with the Sceptics and Infidels to doubt every thing; with Deists to reject the Christian religion, or with Atheists to live "without hope and without God in the world." These things are not required of us. Men who are in error are unfortunate; they are to be pitied, not despised—instructed, not abused. If the Universalist is hated, misrepresented and abused by them, this must not excite ill feeling in him. They are God's children, as well as he; and will at last be brought to the knowledge of the truth.

8. *Universalists should always be humble.* Their religion is an impartial religion, and teaches them that all men are equally the heirs of heaven with themselves. They see no kindness in God which is not bestowed on others; and the tendency of this is to make them humble. If they believed that at last God will save them, and cast off all the rest of the human race, they will be supercilious, and arrogant, and proud; but believing as they do that God sets an equal value on all his creatures, they will feel a sympathy for all men, and constantly see that they stand on a level with all men in the sight of God. Nothing can have a stronger influence to make men humble; and when we see a proud Universalist, we may be sure he does not make his doctrine a matter of the heart, but of speculation only.

9. *Universalists should love their enemies.* God loves his enemies, and has commanded us to love ours. If they were designed to be our enemies forever, we should not be under obligations to love them. But they are to be reconciled to us, and on that account we must love them. This is an argument that Universalists should love their enemies, which will have no force with believers of other creeds.

10. *Universalists should never use profane language.* The doctrine of Universalism is a doctrine of blessing, not of cursing—it is a doctrine of blessing to all men, and admits of cursing to none. It is the height of inconsistency for Universalists to indulge in the use of profane language. To such as are guilty in this respect, we may apply the language of James: "But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, who are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren these things ought not so to be." iii, 8–10.

11. *Universalists should forsake all sin, and walk in the way of righteousness.* This God, our Father, has commanded; and we have already shown that children should obey their parents. All sin is injurious to men; it brings them into trouble; it robs them of their innocence and peace. On the other hand, righteousness exalteth them, and affords

"What nothing earthly gives, or can destroy,
The soul's calm sunshine, and the heartfelt joy."

"The ways of wisdom are ways of pleasantness, and all her paths are peace." This Universalist

fully believe. They differ essentially from those who hold, that in this life, virtue is a source of disquietude and sorrow. "The way of transgressors is hard." This the scriptures say, this human experience confirms, and this Universalists believe. The strongest persuasions to virtue, and warnings against vice, are therefore continually before them.

We have, in this article, sketched what we believe to be the natural tendency of Universalism. Every particular in which it has a beneficial influence, we do not profess to have touched. Let Universalists ponder this subject. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. iv, 8.

FROM THE CHRISTIAN INTELLIGENCER.

SHORT SERMON.

TEXT.—"But as for you, ye thought evil against me; but God meant it unto good, to bring to pass as it is this day, to save much people alive."
—Gen. ix, 20.

Thus Joseph "comforted his brethren, and spake kindly unto them; fear ye not: I will nourish you and your little ones."

But he waited, till they were properly humbled, in view of their evil ways, before his compassionate heart poured forth such Godlike consolation. The history of Jacob's sons is one of the most affecting on record. We see in it the benevolent, controlling agency of the Almighty; and the selfish, wicked, and dependent agency of man. However difficult it may be to explain the connexion of these distinct and different agencies, yet they are stated and clearly illustrated in the history of Joseph and his brethren.

Any one who will carefully read this interesting affair, must perceive that Joseph's brethren 'thought evil against him.' They did not intend to exalt him to be Governor in Egypt, when they sold him into slavery. They did not design his good, when they afflicted him with evil, by stripping him of his coat, casting him into a dry and solitary pit, and then banishing him from his country, his home, and his father's presence. They had envy and ill will; pride and malice; hatred and cruelty, towards an innocent and loving brother. If we do not judge such thoughts to be evil, when exercised towards ourselves, what are they?

When God revealed the exaltation of Joseph, by means of dreams, his brethren did not feel pleased with the purpose of the Most High. They did not believe; or they meant to frustrate the divine counsel. We will sell him for money said they, and then we will see what will become of his dreams. As they were wicked in their intentions and actions, it was suitable that they should suffer shame and sorrow. Their hatred and falsehood must have tormented their own minds, especially when they came to be confined in prison, and confessed one to another, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this evil come upon us."

"But God meant it for good." It is the prerogative of the all wise to over-rule evil for good. Men may intend evil and deserve punishment, but God may design good, and therefore be worthy of praise.

Here are two distinct agents concerned in the same event; the independent Jehovah, and dependent creatures. They act with limited selfish feelings; but God acts with unlimited benevolent feelings. So Joseph believed; so he preached to his humbled brethren. While they were proud, he resisted them and spake roughly unto them. Yet, at the same time Joseph in-

tended their best good. He was like his God. The means they designed for Joseph's abasement, were made use of by God for his exaltation, in the end. Hence they had reason to bless God, who over-ruled their sins for his glory and their final good. God sent Joseph unto Egypt to save them.

Why is it not so with all the evil designs and works of ungodly men? As they intend evil, they must suffer misery. But God can cause the wrath or wickedness of man to praise him, and finally the greatest happiness of the guilty sufferers. S.

FROM THE UNIVERSALIST.

THE WAY TO DESTROY ENEMIES.

'Be not overcome of evil, but overcome evil with good.'—St. Paul.

Destroy thy enemy—but choose the most prudent method for so doing. Carnal weapons are not needed to accomplish the design. You need not lead him to the guillotine—you need not place him upon the rack of torture—you need not bathe the murderous sword in his blood—you need not take his life; but you can destroy him. This work is a desirable one, if executed in the manner that wisdom will approve. If you procure his death, or destroy his character, you have not gained your object. His ruin will only raise you up a host of enemies in the circle of his friends. You have only cultivated the unfriendly soil that it may yield you a more plentiful harvest of poisonous fruit. If you have by violence destroyed the parent tree, the fatal blow has scattered widely around, the seeds of wrath, which, in their turn, have taken deep root and become parent trees. But you can destroy root and branch—stock and germ. *Make him thy friend.* When you have transformed an enemy into a friend, you have destroyed the enemy; you have done the work in the most effectual way; you have gained a glorious victory, and a twofold advantage; you have both destroyed your ENEMY and supplied his place with a FRIEND.

Rules for accomplishing the destruction of enemies, are laid down in the Scriptures, which we should do well to consult and follow. We have not room in this short essay to transcribe those rules; but if our candid reader will search for them in the directory to which we refer, they will easily be found. They are all in harmony with the advice which heads this article: '*Overcome evil with good.*'

If we thus overcome our foes, we shall follow the example, and doubtless meet the approval of righteous Heaven. We should recollect that the pure wisdom from above, has ordained divine goodness to lead sinners to repentance, and where sin abounds, there, a wise God considers it prudent that his grace should much more abound.

We read in the Scriptures of a time, when our gracious Redeemer will put *all enemies* under his feet. Again, we read of a time, when he will reconcile *all things* to God. These testimonies perfectly harmonize in the agreeable truth, that all enemies in the divine government, shall be destroyed, by the friendly influence of grace as displayed in the plan of Universal Reconciliation.

Sacred truth informs us, that God is able to *save* and to *destroy*. Of this, we can have no doubt; and we can doubt as little that he will actually use his ability in both saving and destroying. Is it a query what he will *save*, and what he will *destroy*? Surely the answer cannot be mistaken. He will save all that is valuable, and destroy all that is worthless. We are prepared to say, that he will save the righteous, and destroy the wicked. He will adopt the wisest method for so doing. We can think of no better way to save the righteous, than to save them from sin—and no better way for destroy-

ing the wicked than to take away their wickedness. God will destroy sinners—and the work will be effectually done, when he has made them saints. There are none among men, of which saints can be made, except sinners; for all men have sinned and come short of the glory of God. Passages of Scripture which speak of our Lord's saving his people from sin—of his finishing sin and making an end of transgression—of his taking away the sins of the world, confirm the idea that God will destroy the wicked by making an end of wickedness.

Those portions of Scripture, which speak of the destruction of the wicked, that Christians have applied to the annihilation or endless misery of persons bearing this character, we think, in many instances, are better explained as relating to the end, the complete extermination of ungodliness, and the general triumph of righteousness through divine goodness. In many instances where the destruction of the wicked is named in the Scriptures, nothing more than temporal calamities are intended. We believe in these temporal destructions; and more, in eternal destruction. We believe wickedness is in every man, and in every man will be destroyed; so completely destroyed, that it shall no longer be proper to call any man wicked; for all will be righteous. 'The wicked shall not be, yea, thou shalt diligently consider his place, and it shall not be.'

We can discover the pure wisdom of heaven, in this method of vanquishing the enemies of God—and we would strongly recommend it to man, as the highest, wisest and best way of overcoming enemies among our fellow men.

B. W.

FROM THE MAGAZINE AND ADVOCATE.

ANOTHER NEW CHURCH.

BRS. SKINNER and GROSH—It is with pleasure I hasten to inform you that the corner stone of a new Universalist church, to be erected in this city, was laid on Thursday the 17th ult. with appropriate ceremonies. The services began at 10 o'clock in the morning, and were attended by a respectable number of people, who evinced by their decorum of manner and attention, a decided respect for the occasion. A number of singers were present, whose part of the ceremonies was well performed, and apparently much to the satisfaction of the hearers.

The services were as follows: 1. A prayer. 2. A hymn. 3. A plate was then deposited by the superintendent of the building, (Mr. Baker,) with this inscription, "This stone was laid May 17, 1832."—Over the plate was placed a manuscript, containing this notice, "He that built and sustains all things is Jehovah.—This house, devoted to the worship of Almighty God, and to the promulgation of the great salvation, through Jesus Christ the Chief Corner Stone, was commenced, and this stone laid May 17th in the year of our Lord, 1832." 4. The stone was then laid. 5. An address was then delivered, which duty together with the prayer, was performed by myself, no ministering brother being within a convenient distance. 6. An anthem was then sung, and the scene closed by a benediction.

The church and land will cost about \$8,000. There is every prospect of the establishment of a flourishing society in this city, and of Zion's again putting on her robes of prosperity. And it will give a new impulse to our cause in this quarter, and raise up friends on all sides.

Yours truly, G. W. MONTGOMERY.
Buffalo, May, 1832.

In all thy undertakings, first sit down, propose to thyself a form, pattern or scheme, to work by. Make thy model before thou buildest; and go not too far in it without due preparation.

FOR THE CHRISTIAN MESSENGER.

AN ESSAY ON THE RESURRECTION.

NO. IV.

We are fully prepared now, for considering the import of the paragraph before us. The first particular we shall notice is, 1. *What are we to understand by the vision of throne, with people sitting upon them, and judgment given unto them?*

Throne is a hieroglyphic of power, might and dominion, and whoever sits thereon is supposed to possess the authority to rule and govern. That the scene here described, has an allusion to a state of great christian prosperity, is obvious from the fact, that Christ is said to *reign* and *rule*: and that those who sit upon the *thrones*, having judgment committed unto them, were the favorites and friends of Christ, is equally evident, from the fact, that they *reigned with Christ*. It has long been the opinion of christians, that Jesus Christ will yet personally appear on the earth, to *judge* and to *reign*: but this idea is retained without the shadow of evidence; so far from this being the true state of the case, our Lord particularly cautioned his disciples against being thus deceived, by any thing that he might have uttered. He says, "Take heed that no man deceive you, if any man shall say unto you, Lo! *here is Christ, or there*; believe it not—if they shall say, Behold! he is in the desert, go not forth, Behold! he is in the secret chambers, believe it not," &c. But why this caution, if he were to be manifest again in *propria persona*? He had hitherto been seen in the desert, and in the secret chamber, and *here*, and *there*—and why not again look for him in such places, were he to make another personal advent? That they might not mistake him in this saying, he expressly tells them "that as the lightning cometh out of the east, and shineth unto the west, so shall the coming of the Son of man be." And that he would judge the world only by his testimony, and the principles of his gospel; or, that the judgment he renders, is but the governing of the world in righteousness, and the people with his truth, he fully declares; "If any man believe not, I judge him not, there is one that judgeth him, the word which I have spoken, the same shall judge him in the last day."

To *judge*, is often synonymous with, to *govern*. The government of Christ is a spiritual, or moral government; and he *rules* and *reigns* by the influence of moral and religious principles. The apostles and primitive christians advocated the same doctrines that were promulgated by their divine teacher, through which they *governed* and *judged* the hearts and consciences of men. Hence, in prospect of the apostles being made "fishers of men," Jesus assures them, "that they shall sit upon twelve thrones, judging the twelve tribes of Israel," which implies, that the doctrines of the cross which they inculcated, should one day sway a governmental influence over the children of Israel, and judge them according to their deeds. This, "sitting upon thrones and executing judgment," will be somewhat more extensively considered, as we notice the subject arranged under our second head, to wit:

2. *What are we to understand by the vision of souls, who were beheaded for the witness of Jesus, and for the word of God, and who lived and reigned with Christ.*

In illustrating this particular, we shall realize some assistance by bringing into use, the 9th and 10th verses of chapter 6. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony, which they held: And they cried with a loud voice, saying, How long O Lord! holy and true, dost thou not judge and avenge our blood, on them that dwell on the earth."

The blood was considered the life of the animal by the Jews, and every person the least ac-

quainted with Greek, must know that *soul* and *life* translated from *psyche*, are often synonymous terms. There is allusion here to the Jewish sacrifices, where the blood of the victims slain, ran down at the foot of the altar on which they were sacrificed. And the vision represents the blood of the martyrs, who had fallen victims to the murderous hands of the persecuting foe, like that of Abel, as crying out of the ground for vengeance. And they cried, saying, "How long, O Lord! dost thou not judge and avenge our blood on them that dwell on the earth." Relative to the avenging the blood of saints, Jesus in answer to the question, "shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" observes, "I tell you, that he will avenge them *speedily*." And in the context, it is said, in answer to the cry; it was replied, "that they should rest yet a little season, until their fellow servants and brethren should be killed," and the wicked persecutors had filled up the measure of their iniquity. The time for avenging the saints of God had arrived, when satan was bound, and the martyrs reigned with Christ. This view of the subject is in unison with the common mode of expression, "*blood cries for blood*," which implies, that justice demands a righteous retribution. But he who is ready to acknowledge, that there is an altar in heaven, under which are souls, who with vindictive spirit cry for revenge, is prepared for receiving all the superstitious whims that belonged to the days of witchcraft and ghostly spectres.

At the time the FAITHFUL in Christ Jesus were avenged of their enemies, they lived and reigned with their Lord. I have remarked relative to Christ's reign, that he ruled the hearts and consciences of men by the word of his grace and the sceptre of his truth; and if he judges only by the principles of righteousness; then doubtless, those who live and reign with him, live and reign in like manner, through the testimony they have given. Jesus is said to ride forth conquering to conquest, when by the power of the gospel people are converted unto God. And if the apostles and true disciples of Christ were co-workers with him, "filling up that which was behind of the afflictions of Christ, for his body's sake, which is the church," why may it not with equal propriety be said, that they are *ruling* and *reigning* by the principles they maintained, when Christianity prosperously triumphs over idolatry and delusion. By their *living* and *reigning* with Christ, it seems obvious from the scope of the passage we are to understand, that their sufferings had not only cried successfully for vengeance, but that their spirit, temper, character and doctrines shone forth conspicuously, in the persons of their successors and followers, when that cause for which they bled and died, had so far prevailed, as to witness its holy standard erected on the battlements of opposing powers. In this manner we often speak of political characters and patriots, heroes and statesmen. When any notable character fills a station on the earth, who may in some respects be analogous to a professor that has gone before him, we speak of the latter, as having appeared in the person of the former. And so long as true patriotism shall glow in the bosom of an American, so long will the heroes of '76 be said to have existed in "the home of the free and the land of the brave." So similar were the characters and circumstances of the prophet Elijah, and John the Baptist, that the latter was frequently called by the name of the former, who was said to live again in the person of John.

3. *The term of time called a thousand years next claims attention.* This phrase is a mystical definite number, employed to signify an indefinite number; as in the case of the twelve thousand that were sealed from the tribes of Israel—what Dr. Adam Clarke has said on this subject, will

answer our purpose in this place. In his note on this phrase, he remarks, "I am satisfied that this period should not be taken *literally*. It may signify that there shall be a long and undisturbed state of Christianity; and so universally shall the gospel spirit prevail, that it will appear as if Christ reigned upon earth; which will in effect be the case, because his spirit shall rule in the hearts of men; and in this time the martyrs are represented as living again, their testimony being revived and the truth for which they died, and which was confirmed by their blood being every where now prevalent; as to the term *thousand years*, it is a mystic number among the Jews." He then brings forward a number of quotations from the talmuds, and the Greek and Latin poets, to show the phrase to be both mystical and proverbial.

4. *During "the thousand years the rest of the dead, (or wicked dead) lived not again."* But after this period closed, satan was loosed, and wickedness and deception gained access to the abodes of men. Then in spirit and character, the "rest of the dead" were quickened unto life, and were manifest in the conduct and actions of evil doers.

This exalted state of the church in her prosperity, is denominated, the *first resurrection*, signifying not only a revival of the spirit and doctrines of the apostles and martyrs, but a deliverance of the long persecuted and despised church of God from bondage, debasement and reproach, to liberty, honor and power. This was the first time that the church was emancipated from the dominion of despotic tyranny, to enjoy unmolested, the blessed reign of her Lord. The second resurrection will consist, in a salvation from death and moral evil, and a resurrection to life in the possession of a blissful immortality.

Those who enjoy this resurrection are said to be *holy* and *happy*. That all such, as walk in newness of life, having hope in Christ, are blessed indeed, and especially when their external circumstances are favorable to their peace, is so obvious, that to labor to prove the position would be a superfluous task. And that *happiness* is the companion of *holiness* will be universally acknowledged. Besides, future generations who revere their characters, will rise up, and pronounce them BLESSED.

5. *"On such the second death hath no power."* Those who had totally apostatized from the faith of the gospel, "had trampled under foot the Son of God, and done despite to the spirit of grace," with blasphemers and revilers, become obnoxious to the severe chastisements of God, meted out to the ungodly. But the true and faithful were to be delivered, see Matt. 24. These judgments and calamities are denominated, the *second death*.

6. *What is signified by their being priests of God and of Christ?* This phraseology is Jewish. Priest, represents one, who offers sacrifices; and from their covenant relation to God, and sacrificial offerings made unto him, the Jews were emphatically a consecrated and sanctified *priesthood*. And spiritually, all true believers having received the holy unction which is the earnest of their inheritance, constitute a *holy priesthood*. Saith St. Peter to the Christian church, "ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light; for ye, as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."

On the whole I remark, that the events described in the paragraphs we have been noticing, evidently relate to what was witnessed when Christ established his kingdom with power, gave rest to his people, and vanquished his foes, which was about the period, that Titus Vespasian besieged, burnt and pillaged the famous metropolis of Judea. See Matt. xvi, 27, Mark ix, 1. L. L. S.

CHRISTIAN MESSENGER.

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SATURDAY, JUNE 9, 1832.

AGENTS.

Wanted, several respectable persons to obtain subscribers, (both in the City and Country,) for this Publication, as also for several valuable Books. Liberal allowances will be made to faithful and responsible agents.

DOCTRINE OF ENDLESS MISERY,

Considered in relation to the Affections.

The influence of the doctrine of endless misery has ever appeared to us highly unfavorable to the proper exercise of the affections. It cannot be doubted that we were made to be happy—happy in the exercise of supreme love to God, and happy in loving one another. The doctrine in question, however, throws an awfulness around the divine character, which greatly diminishes, if it does not destroy, the lustre of our Father's true glory, and leaves him rather an object of fear than of love. It is in vain that we strive to give up our hearts, with all their interests for time and eternity, to a being who can create for no other object than to make miserable. We know that this view of the divine plan would be regarded by some as a misrepresentation. But let those, who would thus condemn us, ask themselves to give the doctrine of endless misery any modification which shall be satisfactory to their own minds, and which shall effectually screen the Deity from the imputation of having created on purpose to torment. We repeat it then, it is in vain we strive to love such a being. And if this be so, the doctrine in question is obviously unfavorable to the best affections and the highest enjoyment of which the human heart is susceptible, we mean the love and worship of God.

But the influence of the doctrine of endless misery stops not with our first duties. It does not only suppress our devotional feelings, but it extends and diffuses itself, like a fatal poison, through all the scenes and services of life. In whatever heart the faith of this doctrine is received, it must be productive of insensibility or wretchedness. We are left to fear that in but too great a proportion of cases, the former is unhappily the result; we say *unhappily*, for a moral being had better be sometimes miserable than deprived of the ordinary sensibilities and sympathies of his nature. In looking around us among those most distinguished as advocates of the doctrine in question, we confess we have seldom, if ever, witnessed any thing, that convinced us of the deep, overpowering, yet tender interest which the fears of endless misery ought to excite in their bosoms for the safety of those exposed to so awful a doom. So hackneyed has become the theme, that the professed minister of God stands apparently unmoved and unaffected, while repeating the most terrible denunciations of eternal wrath. The judge almost forgets the sternness of his office, and feels only the man, when he passes sentence that affects the present existence merely of his fellow. But the minister of a mild and heaven-born religion,

speaks without emotion of the torments of the damned, and the unutterable perils of the living. To what shall we attribute this shocking insensibility, but the influence of the doctrine of endless misery?

But let us come down to the domestic circle, and ask what the influence of this doctrine is here. In how many families is the doctrine believed, and yet how seldom does the fond father or affectionate mother think, as they look about upon the little circle of beloved objects around them, that some of these happy beings were designed by their common God to be the sufferers of his vindictive wrath forever? Under such circumstances we can hardly acknowledge their faith to be sincere. Perhaps it is well for the believers in endless misery, that *their own relatives and friends are never supposed the sufferers of hell torments.* It is for others, they know not, and hardly care whom, that Heaven's wrath is reserved. Seldom are they made wretched by their faith; seldom indeed does it give rise to a single sigh or tear; and yet if it be true, it would seem the human race should be one great family of mourners. S.

FINE SAYINGS.

We cut the following charitable and characteristic remarks from a speech of the Rev Dr. Codman, of Mass. delivered before the General Assembly of Presbyterians now in session at Philadelphia.

"It must be acknowledged that we have our trials in New England, especially in that part of it where I reside, [vicinity of Boston] but they are very different from the trials which now agitate the presbyterian church. There is a line of division among us, but it is the line that divides the Church from the world—the FRIENDS from the ENEMIES of God. The evangelical part of our community have a common bond of union; and though I do not wish, Moderator, that Unitarianism and Universalism should spread their baneful influence into your church, it is my deliberate opinion, that if you had, as we have, a common enemy to contend with, you would be at peace among yourselves. It is the absence of this that creates your divisions."

Dr. Codman is certainly charitable in calling Unitarians and Universalists "the enemies of God." We admire his becoming modesty, and think we can recognize, distinctly, the spirit of Him who once said to his disciples, "Judge not that ye be not judged." The compliment paid to the peaceable dispositions of his Presbyterian brethren is greatly enhanced in worth, by the consideration that it is fully merited. It was his deliberate opinion, that if they had Unitarians and Universalists to contend with, they would be at peace among themselves! So it seems that these "friends of God" must quarrel with somebody, and in the absence of a "common enemy," they will, with good heart, fight one another. We can assure the good Doctor, however, for his comfort, that his Presbyterian friends will soon have Unitarians and Universalists enough upon whom to indulge their pugnacious spirit. The misfortune is, that the example of New England does not very much tend to inspire courage in a warfare with these "enemies of God." United as "the church" may there have been, Unitarians and Universalists have, rapidly increased,

notwithstanding all its efforts to suppress and destroy them. No, no. The Presbyterians know their policy too well to engage with these heresies, and we should think experience might before this have taught Dr. Codman that error must seek for safety only in silence. S.

GENERAL ASSEMBLY OF THE PRESBYTERIANS.

We last week gave extracts of an important debate in this ecclesiastical body as reported by Br. Leavitt of the Evangelist. They represented in rather a singular light the internal situation of that powerful sect. We do not rejoice in their divisions any farther than we believe them calculated to weaken and destroy the strong holds of religious error. The division of the Philadelphia Presbytery is now effected according to the wishes of the New Lights as they are called, and effected too by an overwhelming majority. We believe the votes to have been generally given on party grounds, and if this be the fact, it shows conclusively the numerical superiority of these innovators on the established opinions and practices of the Presbyterian Church. We cannot but gratify our readers with an extract of a letter from Br. Leavitt which appeared in the last Evangelist.

"The great debate is closed. No one, not on the spot, can realize the feelings which it has occasioned. Nor can any one, not well conversant in the affairs of the Presbyterian Church, comprehend its bearings, or appreciate its influence. The question taken by itself, had nothing great about it. Surely it is not a matter of any great moment to the general interests of the church, whether the Presbyterian ministers of Philadelphia and the vicinity shall meet for the transaction of ecclesiastical business, in one place or in two. Neither was it a matter of much importance to our fathers, whether they paid two pence more or less for their tea. But it was the connexions of the question that gave a moral sublimity to the throwing overboard of a few chests of tea in Boston harbor. If I mistake not, it will be seen that this decision has affected the church in about as many points as the revolution has affected the nation."

This allusion to some of our revolutionary scenes is, in our opinion, very *apropos*. But how it may be consistent with our Br. Leavitt's frequent assertions that the New Lights are the genuine Presbyterians, we do not readily conceive. How such total changes are to be effected in the Presbyterian Church, if the majority now hold to the same discipline and retain the same "Confession of Faith," as have been adhered to from the very origin of that Church in America, is indeed an inquiry that it might be thought invidious for us to answer, but which time will settle to universal satisfaction. Suppose Calvinism should sink down into Arminianism—suppose the Divine Sovereignty, should be lost in free will—suppose total depravity should be forgotten, and a few other articles expunged from their creed—would it not then "be seen that this division has affected the Church in about as many points as the revolution has affected the nation?"

"The decision has been made under such circumstances, that it clearly shows what is called the High Church party to be effectually and permanently put down. The general voice and sentiment of the Presbyterian Church is clearly

against them. Their intolerant measures in Philadelphia have recoiled in full force upon their own heads. They professed, last year, that the majority which appeared against them, and carried Mr. Beman into the chair, and released Mr. Barnes from their hands, was an accidental majority, and was made up chiefly of young men who did not, in all cases, truly represent the sense of their presbyteries. At the close of the session, therefore, they determined to take the most effectual measures for rallying the whole strength of their party for the next meeting, confident that it would give the voice of the church in support of their plans. Accordingly, they appointed a Central Committee at Philadelphia, and Corresponding Committees in most of the synods, for the express purpose of securing a General Assembly suited to their purpose. Rumor says, too, that large sums of money were pledged to defray the expenses of delegates from the distant presbyteries. At any rate, they were full of confidence up to the time that the assembly met; but they have met with a reverse indeed.

But now they have found a full and overwhelming majority opposed to their mode of construing and executing the book of discipline. After a discussion of a whole week, more able, I venture to say, than ever occurred in this country, or in any country, by an assembly comprising more mature age, talents, and fervent, active piety, combined, than any assembly of divines that ever met; they find a majority of near eighty votes against them."

The following scrap from the same letter must be interesting to all.

"The question respecting the validity of baptism by a popish priest, called forth an interesting debate. An able report from Dr. Miller maintained the affirmative. Dr. Alexander and some others earnestly and with much ability, argued on the same side. Dr. Cox, Messrs. Beman and R. J. Breckenridge, and others forcibly and eloquently argued that the Roman church was not christian, but Antichrist, was excommunicated, and could no longer administer the ordinances of Christ. The debate was full of life and conducted in an excellent spirit, and the matter was referred to Dr. Cox and Messrs. Beman and Breckenridge, to prepare a report, which should go before the public, and to the next Assembly, along with Dr. Miller's on the other side."

CLINTON LIBERAL INSTITUTE.

It is gratifying to observe this institution exciting the attention of the public upon which it has so high claims for consideration and patronage. We select the following remarks in relation to the Liberal Institute from the *Courier and Enquirer* of Tuesday morning last. It is time the public was awake to this subject. We complain of intolerance among the popular religious sects of our country, and we struggle to counteract it, but we forget in the mean time, that our efforts, however vigorous and well directed, are unavailing, while our youth are under the necessity of being educated, if educated at all, in the very hot-beds of this prevailing spirit. If the liberal part of our community will be just to themselves, their principles, their children, this unhappy state of things may be done away. But we are extending our remarks too far. We commend the following spirited but just observations to a candid perusal. S.

"Under this head we have perused the Constitution of a Seminary of Learning established in Clinton, Oneida County, N. Y. which merits particular attention and general patronage. The preamble sets forth that, "in consequence of the sectarian character assumed by different literary institutions in this state, and the efforts commonly made in them to subject pupils to the adoption of the measures as well as the princi-

ples of some particular denomination of professing Christians," &c. this seminary was instituted. By the articles of association students are received at any age and carefully instructed in any required branch of study. No minister of any denomination to officiate in the institution, nor students be persuaded to attend the meetings of any denomination. A farm is to be procured and the scholars instructed in practical agriculture. A female school is also to be attached to the College, which is to have a Library, Philosophical apparatus, and every liberal appendage to the study of the sciences.

This rich and healthy county in which liberal opinions have the ascendancy, presents a fine field for the establishment of a Seminary free from the violence—the proscription—the unchristianlike hostility of sectarian principles. It is time the public mind should be awakened to the subject—a youth who requires a placid and serene mind, an unruffled temper, and a laudable ambition to make advancement in his studies, is harassed on polemic subjects, is rung to prayers three or four times a day—compelled to go to a certain Church on Sunday, and hear and believe in all the fulminations and denunciations thundered from the pulpit against certain classes of their own religious denomination. We are certainly a priest ridden people to a great extent, and most denominations of Christians instead of preaching "peace on earth and good will to man," reverse the admonition and preach hostility to men here, and certain destruction hereafter—it blights all the beauty and charity of the Christian faith. It is the rising generation which must be protected against this practice of the darker ages, or we shall be over-run with jesuits and fanatics, and it is only in such schools as the Liberal Institute that these results can be produced."

SOUTH CAROLINA.

The following are extracts from a letter written by Rev. Allen Fuller, and published in the *Southern Pioneer*. They give some account of the state of Universalism in South Carolina:—

"Brother Skinner—Presuming that information relative to the cause of Universalism will be interesting to you, and to the readers of your paper, I embrace the present moment to give you a few facts. There are four Societies already formed in this section of the state, besides the one at Charleston, which is so far distant from here, being about 170 miles, that we have very little intercourse. These societies are all considered as churches, though called societies. They have not as yet celebrated the communion in either, but will probably soon, as the society in this district has passed a resolve in favor of commemorating the death of Christ by the Eucharist. The numbers embraced in the several societies I am not able to state. There are two meeting houses owned exclusively by the Universalists, one in this vicinity called "Hartford Meeting house," the other in Fairfield District, about 30 miles N. E. from this place; besides which the Universalists own a share in several other houses, in some of which they are permitted to enjoy their right, but where others have the power, they generally, as in other places, deprive us of our just rights.

"My time is occupied chiefly in Lexington and Laurens districts, and in this place, in addition to which I have preached several times in Fairfield and Edgefield districts, and once in Union district, and once at Columbia, the capitol of the State. You will understand that a district here is the same as a county in the Northern States, and there are no townships, which renders it more difficult to designate a place with precision. Br. Elijah Lynch, the only minister of our order in the state for several years past, preaches regularly in the society in Fairfield and with me at Hartford meeting house,

and occasionally in other places. He is considerably advanced in life, and says that he would gladly retire from the ministry if he could see the extensive field supplied with laborers in the good cause of the gospel. From what I learn from others, he appears to have acquired new life from the influence of my arrival, and the satisfaction of having a fellow laborer in the cause of truth. I derive great pleasure from his conversation, and the time occupied in his company is among the most agreeable that I enjoy."

CIRCULAR LETTER.

Of the New-York State Convention.

To the respective Associations belonging to this body—to the churches and societies within its boundaries—to all believers in the faith of that Gospel which maketh "free indeed"—and to the vast fraternity of universal humanity; the Universalist Convention of the State of New-York sendeth salutations of peace and brotherly love.

BRETHREN—By the indulgent goodness of that Almighty Benefactor, whose "tender mercies are over all his works," we have again been permitted to meet in annual session, and mingle our deliberations, affections, gratitude and devotion, in sweet concord at the altar of sovereign mercy. Our session has been one of harmony and peace, of congratulation and joy.

In the exercises of public worship, the divine unction seemed manifest, both to preachers and hearers; while the doctrine of Jesus dropped like the rain, and distilled like the dew; and we partook of the bread of life, and drank of the waters of salvation freely. In the Council, the gentle banner of peace was waved among us—one motive, the general good—and one determination, perseverance—actuated all.

It is with no ordinary feelings of satisfaction and gratitude to the Parent of all good, that we mention, the (to our denomination) large accession to the Gospel ministry. Five brethren of promising talents, in the vigor of youthful manhood, came forward in the ministry of universal reconciliation, and received the fellowship of this Convention as promulgators of the "good tidings of great joy, which shall be to all people;" and the solemn rite of ordination was conferred on two more who have been tried and proved as faithful soldiers of the cross. And we fervently hope and devoutly pray that on all the seven, the spirit of the Most High may rest, and crown their labors with abundant success. And to many other young men inclining, but still hesitating, to enter this field of extensive usefulness, we would say, Come brethren, the field is white already for the harvest—many more laborers are wanted to supply the constantly increasing calls for the word of life—why stand ye idle all the day?

A new and important era has arrived. The public mind is awake to the all important subject of divine truth, and to the inquiry, Where is truth to be found? The extravagancies and outrages of modern revivalism have aroused the public mind from its too long indulged lethargy; and these, together with the favorable circumstances of the age of improvement in which we live, and the natural growth, under such circumstances, of the principles of liberality, will result under God, in eliciting truth, spreading light, and overturning those systems conceived in the age of darkness, nurtured by ignorance, and matured by superstition. For God is able to bring good out of evil; and we have no doubt that these temporary evils will terminate in far greater good. The time has come when bigotry must quail beneath the resolute grasp of liberality, and superstition hide her head within the ample folds of her dark and gloomy attire, when the dazzling rays of truth are shining full in her face. People of sober sense will no longer re-

ceive for truth the traditions and dogmas of men, while unsupported either by Scripture, reason or common sense. It is no longer thought disgraceful to profess faith in a God of infinite wisdom, who can never be disappointed—of infinite power, who can never be overcome by a subtle enemy which he himself has created—and of infinite goodness, whose benevolence is as ample as the wants of his intelligent creation.

Let us then, brethren, be strong in the Lord and in the power of his might—faithful in that good thing which he hath committed to us—always abounding in the work of the Lord, knowing that our labor is not in vain.

To the Minutes of our proceedings we refer you without further specification, for the particulars embraced in the deliberations of our Council, hoping for your concurrence and co-operation in the same; and, above all things, praying that each and all of us may be guided into all truth, adorn the doctrine of God our Savior in all things, faithfully discharge all our public and private duties, live up to the heavenly doctrine we profess, manifesting benevolence and kindness to all; until we shall at length meet in that grand convention above, to be composed of every creature in heaven, earth, and under the earth, and chaunt the deathless anthem of immortal life and love for ever. Amen. Per order.

DOLPHUS SKINNER.

MORAL TENDENCY OF DOCTRINES.

In our study of man, we evidently discover the fact, that, whatever sentiments are imbibed, consequences which correspond with such sentiments, with regard to moral character, may be expected to make their appearance. This seems a truth consistent with physical nature; in which the rule is invariable, that such as we plant or sow, we receive in harvest. But, in relation to false doctrines, it may appear problematical which takes the lead, the wickedness of the heart, or the corrupt sentiments which are imbibed. It seems, however, satisfactorily evident, that false doctrines must owe their origin, not only to a benighted state of mind, but to some degree, at least, of depravity of heart. False doctrines could have led to no evil consequences until they existed; and, therefore, must have been produced by mind not in a state of conformity to the attributes of truth. But when once invented, when once incorporated into a creed, then they became the idols of the hearts which produced them, and were nursed and defended with the fondness of the viper towards its offspring. The offspring now takes the lead, and is sure to conduct the parent in paths which were by no means contemplated until the wants of error induced their discovery, for its defence and support. Established creeds, composed of false doctrines, became systems of instruction; and the young, by being taught them, became corrupted by them, assimilated with their moral depravity, and zealously devoted to their support and interest.

To the foregoing remarks we shall meet with no opposition; but if we attempt an inquiry which will result in ascertaining the moral character of the heart by the doctrine it imbibes; or that of doctrine by the moral state of its believer, we are apprehensive we might not be so fortunate as to escape censure.

We will, however, suggest some queries, with all possible caution that we may not offend, designed to cast some light on a subject, which is, by no means, unimportant. First: Is it not reasonable to suppose that a merciful heart would naturally bring forth a merciful doctrine? Secondly: Is it not equally reasonable to suppose that an unmerciful, implacable heart, would invent a doctrine which would embrace these appalling qualities? Thirdly: In the moral character and spirit which were manifest in the de-

termined opposition which exerted itself against the Son of God and his ministry, did Jesus find too much mercy and compassion, or too little? Did he labor with the people in order to narrow their too liberal minds, and to harden their too merciful hearts; or did he find it necessary to perform quite a different work?

With these interrogatories in our mind, let us see what light the teaching of Jesus will cast on this subject. See Mat. v. 43-48. "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good unto them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye, therefore, perfect even as your Father which is in heaven is perfect."

It is very evident, from the foregoing passage, that it was the design of Jesus to pass a censure on a doctrine which was partial in its favor, and unkind in its tendency; and to recommend a doctrine embracing the impartial goodness of our heavenly Father, and to enforce it as an example for imitation. This last doctrine was the doctrine of Jesus; it was the very image of his heart, and the rule of his life and actions. The former was the doctrine of his enemies; it was the very image of their hearts, and the rule of their lives and actions. Walking in the spirit of their doctrine, they calumniated and persecuted the divine teacher, and at last put him to death. Walking in the spirit of his doctrine, he went about doing good, preaching the gospel of the kingdom of God, performing miracles of mercy, and at last suffered, the just for the unjust, and prayed that his murderers might be forgiven.

We come to the conclusion, that unmerciful hearts and unmerciful doctrines are suited to each other; and that both tend to unkind and unmerciful conduct. On the other hand, we feel satisfied that merciful hearts and merciful sentiments are congenial to each other, and that both are disposed to be compassionate and kind even to such as are ignorant and out of the way.

As those professed christians, who are opposed to the merciful doctrine which we endeavor to defend, have often expressed the opinion that this doctrine is of immoral tendency, we would respectfully request them carefully to weigh the foregoing suggestions and remarks, to see if they have not, in such a supposition, made some mistake, which to rectify would be honorable and beneficial to themselves. Univ. Expositor.

DIED.

At Fayette, Onondaga County, on the 8th of January last, Mr. Ambrose Morton, in the 76th year of his age, of a small hurt in his left hand which ultimately produced mortification. He had led a life of rigid integrity and unbounded benevolence, and died (in the full possession of his mental powers, and perfectly aware of his approaching dissolution) an unwavering Universalist. I am induced to make this communication at this late day, (not having seen it done by any other) as constituting evidence on two important principles (of ethics perhaps) in which public opinion yet needs much correction, to wit:—That such principles, when adopted from reflection and honest sincerity, do not lead to licentiousness and vice in life, and will not desert us in death.—Mag. and Adv.

At Cortlandville, on the 28th of March last,

Mr. Daniel Malery, in the 49th year of his age. Suffice it to say that Mr. Malery was a Universalist, both in theory and practice—an honor to the society of which he was a member, and an ornament to humanity. He died as he had lived, full in the faith of a world's salvation. Br. Chase, of Berkshire, attended his funeral, and tendered the rich consolations of life and immortality for all men, to a very numerous audience in the Methodist chapel. Mr. Peck, of the Baptist, and Mr. Dinsmore, of the Methodist connexion, went into the desk and took part in the services. This was as it should be—without charity we are nothing.—*Id.*

In Batavia, Genesee, Co. N. Y. Mr. David Nicholson, aged 60 years, formerly of Glastenbury, Conn. His sickness which was long and painful, he bore with Christian fortitude, and resignation, believing firmly that his heavenly Father afflicted him not in vain.—He gave up the Ghost, believing in a free and Universal Salvation for all mankind, and the last words that fell from his lips, were Peace, Peace. Thus died a believer in the impartial goodness of God.

In Watertown, N. Y. on the 16th of April last, Mr. Pelatiah Gleason, aged 33 years.—He was an upright man, and a valuable citizen, remarkable for cheerfulness, even during the progress of a fatal disease. He was established in the belief of the doctrine of universal goodness, and could talk of death and the prospects beyond the grave with composure. A report having gone abroad previous to his death, that he had renounced his faith he was anxious to have it corrected, and wished the world to know that he departed in peace.

We were highly gratified with the very respectable attendance, (notwithstanding the unpropitious weather) of the Ward Societies on Wednesday evening last. The excellent address of Br. Hallock on the occasion will probably appear in the Messenger next week. Another meeting is appointed at the same place. (Lecture Room of the Orchard-street Church,) for Wednesday evening 20th inst. An Address may be expected, and our friends generally are invited to attend. S.

LETTERS AND REMITTANCES.

Received at this office, ending June 9th.

J. H. B. Norwalk, \$2; E. T. Bethel, \$1; P. M. Boston; S. L. H. Cairo; P. M. Sheshequin, \$1, for J. W. Athens; J. M. N. and L. D. Stamford, Ct. each \$1; E. B. and P. M. Plattsburgh, each \$2; W. S. Chester, Mass, \$1; P. M. Sheshequin \$3, for C. C. & N. F. Athens, and N. H. Rome.

RELIGIOUS NOTICES.

Br. S. J. HILLYER will preach in Somerstown, Sunday the 10th inst. (to-morrow).

Br. HALLOCK will preach at Peekskill, Sunday the 10th inst. (to-morrow.)

The Senior Editor of this Paper will preach in Norwalk, Conn. Sunday the 17th inst.

SEVENTH, TENTH, ELEVENTH, AND THIRTEENTH WARD UNIVERSALIST SOCIETIES.

An adjourned Union Meeting of the above Ward Societies will take place at the Lecture Room of the Orchard-street Church, on Wednesday evening, June 20th, at 8 o'clock. It will be open for the admission of Ladies, as well as gentlemen; and every one, feeling an interest in the prosperity of these Associations, (whether females or males, or whether members of the Societies or not) are respectfully invited to attend. An address may be expected.

June 9, 1832.

NIGHT.—MONTGOMERY.

Night is the time for rest,
How sweet when labors close,
To gather round an aching breast
The curtain of repose;
Stretch thy tired limbs, and lay thy head
Upon our own delightful bed!

Night is the time for dreams:
The gay romance of life,
When truth that is, and truth that seems,
Blend in fantastic strife;
Ah! visions less beguiling far
Than waking dreams by day light are!

Night is the time for toil;
To plough the classic field,
Intent to find the buried spoil
Its wealthy furrows yield;
Till all is ours that sages taught,
That poets sang, or heroes wrought.

Night is the time to weep;
To wet with unscen tears
Those graves of memory, where sleep
The joys of other years;
Hopes that were angels in their birth,
But perish'd young like things on earth!

Night is the time to watch:
On ocean's dark expanse,
To hail the pleiades, or catch
The full moon's earliest glance,
That brings unto the home-sick mind
All we have loved and left behind.

Night is the time for care;
Brooding on hours mis-spent,
To see the spectre of Despair
Come to our lowly tent;
Like Brutus 'midst his slumbering host
Startled by Cæsar's stalwart ghost.

Night is the time to muse;
Then from the eye the soul
Takes flight, and with expanding views
Beyond the starry pole,
Describes athwart th' abyss of night,
The dawn of uncreated light.

Night is the time to pray;
Our Savior oft withdrew
To desert mountains far away,
So will his followers do;
Ere from the throng to haunts untrod,
And hold communion there with God.

Night is the time for death!
When all around is peace,
Calmly to yield the weary breath,
From sin and suffering cease;
Think of Heaven's bliss, and give the sign
To parting friends—such death be mine!

HAPPINESS,

Or the Dying Caliph's Advice to his Son.

"Draw near my son," exclaimed the expiring Caliph, "and listen to the treasured precepts of truth and experience; the conflict of mortality will soon be finished, and the elysian fields are already unfolding their beauties. Behold the whitened locks of age, and remember, that the beauty of youth is like the dew of the morning; and when, in after times, the recollection of the scene which is now passing away, shall be called up before thee, may the last admonitions of him who has loved and cherished thee, be also impressed upon thy memory. Remember, my son, that the only earthly hope that binds me to this frail tenement of clay, is, that thou mayest be good and happy; and though none can be happy without being good, yet, in the mysterious order of events, it often happens that those whose lives and characters are unsullied by vice, do seem to possess as it were by inheritance, the bitter boon, adversity; yet if the mind is uncorrupted by vice, if it can look calmly inward upon itself without a feeling of remorse, a consciousness of its own purity will sustain it in the hour of peril, and bear it up above the troubles, the trials, and the afflictions of human life.

Happiness is the pursuit of all, and is equally attainable by all; it is not given alone to the great—the wealthy—to those who are cradled in

the lap of luxury, or nurtured by the hand of prodigality. To these, if the heart be not open to benevolence, and chastened and refined by virtue, the rational enjoyments of life are tasteless and insipid; they give to happiness a being which it has not, and seek in the gratification of those passions and appetites in which it can never be found.

Remember my son that men do not ride to happiness in a car of gold. Affluence, as far as it supplies the reasonable wants of its possessor, and is diffused in alleviating the sufferings of the oppressed, promotes happiness; but beyond this it has no charms, neither are those who have the greatest facilities of supplying wants exclusively happy, but those who have the fewest wants, and those such, as are the most easily supplied. Whatever may be the circumstances of human life, whether surrounded by all of the enticing luxuries of wealth, or exalted to the very pinnacle of power and fame, if the mind be not cultivated and refined, and exalted above the grovelling impulse of sensual gratification, it can never be happy.

The mind controls all our actions and energies; these constitute the basis and structure of our characters, and in these may be traced the various features of the mind with all its innate properties. The faculty of discrimination, or of judgment, should be made to control the impulse of our passions; not that it should have an absolute dominion over them, but it should wield an influence over them like that which the sun has upon the social system, restraining the planets within their orbits, without attracting them to its burning sphere, where they would be withered and destroyed.

If, in the common frailty of man, as all are liable to err, thou hast, in a single instance, yielded to the impulse of vicious passions and propensities, and been left to do evil; even that should teach thee a lesson of wisdom. It should teach thee a lesson of forgiveness towards those who may be guilty of similar offences, while at the same time it should serve as a beacon set up in the midst of darkness to throw light upon the deformity of vice, and to warn thee of the shoals and the quicksands to which the frail bark of existence is constantly exposed.

Thou art standing, my son, on the line which separates the past from the future. Cast thine eyes for a moment backward upon the past, and a recollection of its joys will seem but the illusions of a remembered dream; the days of childhood and of youth seem to have glided away more swiftly than the passing shadow of a cloud; so in after years will appear the present era of thy life. It is the recollection of virtuous actions, that can alone give happiness to the mind. How important is it then, that every moment of thy life should be devoted to worthy and benevolent exertions, in enriching thy mind with the precepts of virtue, and in promoting the welfare and happiness of thy fellow beings around thee. Thus shall thy life glide smoothly onward like the calm and untroubled motion of a peaceful river without a ripple to sully its tranquil surface. If there is happiness to be found in this world, it exists in the mind that is open to benevolence, chastened and refined by education, and imbued with the unfading, the imperishable principles of virtue."

The head of the dying man reclined calmly upon his pillow, a faint smile illuminated his time-worn features as his sunken eye closed forever to the quiet slumbers of ages, and his spirit passed away upon the sound of his dying words.
—*New England Weekly Review.*

In respect of enjoyment, there is no comparison between a fortune which a man acquires by well-applied industry, or by a series of successes in his business, and one found in his possession, or received from another.

UNIVERSALIST BOOKSTORE.

The Publisher of the Christian Messenger acquaints his friends and patrons that he is now opening, at the office of the Messenger, 85 1-2 Bowery, New-York, a general UNIVERSALIST BOOK DEPOSITORY. It is his intention to keep constantly on hand Universalist BOOKS, PAMPHLETS, &c. of every description that can be obtained in the United States, Wholesale and Retail. Publishers of Universalist Books and Pamphlets will confer a favor by forwarding a supply of their works, immediately after publication. The importance of an establishment like the above in this city must be apparent, and the undersigned relies with confidence on the Universalist public for support in the undertaking. Among the Books may be found Ancient and Modern History of Universalism; Balfour's Works, in full; Smith on Divine Government, Whittemore on the Parables, Balfour's Works, Petitpierre on Divine Goodness, Winchester's Dialogues, Pickering's Lectures, Streeter's Hymn Books, various prices, Morse's Reply to Parker's Lectures, a variety of Unitarian Books, Tracts, &c. together with an extensive assortment of Sermons, by different authors. For the greater accommodation of persons friendly to the undertaking, the Proprietor is connecting with the above, a small but general assortment of BIBLES, TESTAMENTS, SCHOOL BOOKS, BLANK BOOKS, STATIONARY, &c. all of which will be furnished at the lowest terms. The patronage of friends from the country, as well as those in the city, is respectfully solicited.

Orders for BOOK BINDING and JOB PRINTING, of every description, left at the Messenger Office, will meet with prompt attention.

P. PRICE.

New-York, May 26, 1822.

UNIVERSALIST BOOKS,

Of every description that can be obtained in the United States, are kept constantly for sale, wholesale and retail, at the lowest prices, at the Trumpet Office, 40 Cornhill, Boston.—Among these are Ancient and Modern Histories of Universalism—Balfour's Works in full—Balfour's Works—Smith on Divine Government—Whittemore on the Parables—Petitpierre on Divine Goodness, Winchester's Dialogues, &c. &c. Tracts. A Sermon on the Parable of the Rich Man and Lazarus, another on that of the Sheep and Goats. Counterpart to the famous orthodox Tract, called the Strange Thing, which is strange enough surely. One hundred Arguments for Universalism. The proprietor of the Trumpet Office has taken measures to be supplied with a full assortment of all the Universalist Works, published in the United States and in England.

T. WHITTEMORE.

Boston, April 2, 1832.

BALFOUR'S WORKS

Just received and for sale at this office.

Balfour's first and second Inquiry—Essays—Letters to Hudson—Reply to Sabine—Reply to Professor Stuart—Reply to Dr. Allen—Letters to Rev. Dr. Beecher—Tricks of Revivalists Exposed, being the substance of two discourses delivered in Boston.

June 2, 1832.

All letters and communications relating to this Paper, must be addressed "P. Price, No. 85 1-2 Bowery, New-York."

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